A LETTER

FROM A

CLERGY-MAN in the Country,

TO A

MINISTER in the City,

Concerning

MINISTERS

Intermedling with

State-Affairs

IN THEIR

SERMONS & DISCOURSE.

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A LETTER FROM A CLERGY-MAN in the Country, TO A MINISTER in the City.

SIR,

YOU have desired to know of me the Reasons why I make it a scruple of Conscience to do as others on all sides have done, and still continue to do, *viz.* to intermeddle with matters of State in my Sermons and Discourse. I shall briefly let you know the grounds of my Scruple concerning this matter, and leaving them to your serious consideration, suggest some impartial thoughts, which perhaps may ease you of the scruples which you have on the other hand; for which you think it either unlawful for you, or unexpedient for your Auditory, to leave intermedling in those matters.

Let us first agree what we mean by matters of State.

As for my self, I conceive State-matters to be all manner of Councels, Designes, Endeavours and Actings which

are undertaken or profecuted by thoſe that manage with Power and Authority, publick Affairs, relating to the outward Poſſeſſions, Rights, Freedoms, Priviledges, Prerogatives, and Perſons of Men, as they are Members of an outward Commonwealth or worldly Kingdom. Concerning which matters, I think it not at all lawful for me to interpoſe my Judgment in the Pulpit, or to intermeddle towards the People, farther than the Apoſtle hath commanded, *Rom.* 13. *ver.* 1. to the 8. and 1 *Tim.* 2. 2. and *Tit.* 3. 1. And the Reaſons why I conceive it not lawful ſo to do, are theſe:

Firſt, I know no Law either of God or Man, obliging me to meddle with ſuch matters, by interpoſing my Judgment concerning them in the Pulpit: and if no Law either expreſly commanding, or by a good inference warranting this intermedling can be ſhewed, I underſtand not how it can be counted lawful for us ſo to do.

Secondly, I find a Law both of God and Man forbidding me to judge of matters which belong not unto me, or which particularly concern other men.

The Law of God is this: *Be not buſie in other mens affairs*, 1 Pet. 4. 15. *And what have I to do to judge them that are without?* 1 Cor. 5. 12. *And who art thou that judgeſt another mans ſervant? to his own Maſter he ſtandeth or falleth*, Rom. 14. 4. *And judge not, that ye be not judged*, Mat. 7. 1. Now when I reflect upon my ſelf in reference unto theſe Laws, my Conſcience doth tell me, that I am not called to manage the Affairs of State, but that they belong to other men; and therefore that I ought not to be buſie in them, and trouble my ſelf about them. And if I judge the Magiſtrates Employment (as a Civil Magiſtrate) to be without the Church, I have ſcarce ſo much, (ſure I am) no more right than St. *Paul* had to judge of them; now he tells us, that he had nothing

nothing to do to judge them, but that the judgment of those that are without the Church, God hath reserved unto himself, 1. *Cor.* 5. 13. therefore it doth not appertain to me to meddle with them. But if as a Christian Magistrate, I take him to be within the Church, yet his Employment, *quatenus* a Magistrate, is not mine, nor is he therein my servant, but Christ's; and then the other Rule doth take place, *Who art thou that judgest another mans servant?* Now the Magistrate is undoubtedly Gods servant, *Rom.* 13. 4. therefore I must let him stand or fall to his own Master, in matters of outward government, which God hath intrusted him, and not me withal. And in case I do look upon him as a Brother, and his Actions or Designs as the Affairs of a private man, then still the former Rules do hold; and Christ doth forbid me to judge him in publick, or to lay his faults open to any, till I have dealt with him in private, and by degrees brought him to the Judicature of those who are his competent Judges, *Mat.* 18. 15. *&c.* It is not lawful therefore for me, in my private way to condemn him, whether I look upon him as a Brother, or not; and far less is it lawful to judge him in publick, and make my self an Informer against him towards the Multitude, who are not his competent Judges.

Moreover, the Law of God in the fifth Commandment is, *Honour thy father and mother, that thy days may be long in the land, which the Lord thy God giveth thee.* All Divines have understood this, as well of the Respect due unto the Civil Magistrate, as to natural Parents. Now to take upon us to judge and censure their actions, or to blast and blame their proceedings in publick before the Multitude, directly or indirectly, is manifestly to dishonour them; and if this is unlawful in a Son to deal so with his Parents, it is also unlawful in a Subject to deal so with his Magistrates.

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As for the Laws of men in this matter, I shall not need to mention any, for it is evident in all Nations, that to controul the actions of the Civil Magistrate, and to traduce him in his proceedings, is a Crime punishable in Subjects by those that have power and are in Authority over them, with death, imprisonment, fines or banishment, according to the nature of the Fact, and as the Supream Authority doth judge fit.

Thirdly, The nature of the Gospel whereunto I am appointed a Minister by Christ, is inconsistent with the care of those things wherewith I must intermeddle, if I should take upon me to judge of them. For the Gospel is the Testimony of Jesus, to reveal him to the World, and to invite all men from the Cares and Lusts of the World, to enter into his Kingdom and Rest; which is a Kingdom of Truth, and not of this World, whereof the Kingdoms are but lyes and restless vanities. If then I account my self appointed to this Employment by Christ, to mind the Mysteries of his Truth; *and that wisdom which is of God, which none of the Princes of this World know, or as Princes of this World care for*; I ought not to apply my self to intermeddle in their Affairs: and if I ought not to do this, I conceive it is not lawful for me to judge of their Affairs in publick, either to commend or condemn them in the Pulpit. For Christ being intreated to employ his Authority, *to cause one Brother to divide the inheritance with the other*, did refuse to do it, upon this ground, because God had not appointed him a Judge, or a Divider over men in temporal matters: the Disciple is not above the Master; and if the Master had no right to meddle in small matters between man and man, what right have I to meddle in the greatest between State and State, or Rulers and Subjects? When Christ called one of his Disciples to follow him, and he desired

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leave, *first to go and bury his Father*, Christ bid him, *let the dead bury their dead; but go thou* (saith he) *and preach the Kingdom of God.* If then those that are called to preach the Kingdom of God, ought to free their minds from the cares which through natural Affection, and a kind of Civil Duty, so neerly concern themselves and their Kindred; how much more ought they to be disinteressed in matters of State, which at all do not concern them?

The Cares of a quite contrary nature cannot be at once rightly entertained in the same mind, they are like two opposite Masters whom none can serve at the same time acceptably, nor at different times faithfully; therefore he that will be Christ's Servant, and a faithful Soldier in his Warfare, must not be intangled in the Affairs of this Life; otherwise he will not be able to please him, who hath chosen him to be a Soldier, 2 *Tim.* 2. 4. Now all the Affairs of State concern only this Life, and nothing else directly and principally.

Fourthly, The intermedling with State-matters in Sermons, is contrary to the Rule of Preaching, and to the true aim which ought to be maintained in the performance of that Duty.

The Rule of Preaching is, *If any man speak, let him speak as the Oracles of God*, 1 Pet. 4. 11. We are warranted to speak nothing, (if we speak in God's Name) but that which is undeniably his Word; nothing can beget Faith, and build up the Soul unto godliness, but the Truth of God: if we speak other matters which the Wisdom of earthly men, or our own Imagination or Passions dictate, we profane the Ordinance of God, and destroy the Faith of the Hearers. *What is the chaff to the wheat, saith the Lord?* by the Prophet *Jeremiah*. Our own words and dreams about temporal concernments, are less worth than Chaff;

Chaff; and the Faith of Professors cannot stand in the Wisdom of Men, but in the Power of God. And because Jesus Christ is the Wisdom of God, and the Power of God, therefore in our preaching, we should *determine to know nothing amongst our hearers, but Jesus Christ and him crucified.*

The aim to be maintained in preaching, is to perswade God only and not men; and not to please men, or become their servants, but God's alone, *Gal.* 1.10. for *he that intendeth to please men, is no more the servant of Christ.* Now when men set themselves to speak of State-matters in the Pulpit, their aim is either to please the Magistrates by commending them to the people, or to shew their dislike against their proceedings by reproving the same, which doth tend to make the People displeased with their Magistrates: Now whether the design be the one or the other, it is altogether unworthy of the Minister of the Gospel; and a man cannot possibly mention the Affairs of State in publick, but it must be either way, and therefore he ought neither way to do it.

And whatsoever a mans aim may be in medling thus with State matters, as he doth no service to God in it, so he perverts the minds of the Hearers from the integrety and simplicity of the Gospel, to reflect upon and affect (with reference to worldly Wisdom) the ways of a Party: for all State-matters are continually carried by some Plots in the hands of one Party or other; and whosoever doth meddle with them, either to commend or discommend the proceedings, must be the servant of a Party, and so forsakes the spiritual liberty and unpartiality wherein he ought to stand, and whereunto he ought to bring the minds of his Hearers, that they may be willing to serve all men in love, for their spiritual edification, without prejudice for Christ's sake. The interest of States-

States-Men and matters, change according to circumstances by which those that manage publick Affairs find their advantages; if the Minister of the Gospel will oblige himself to meddle with these matters, he will be constrained either to say and un-say the same things, if he follow State Principles (which is to discredit the truth of the Gospel, for when men are sway'd with carnal Considerations, they must needs make the same thing in their Preaching, yea, yea, and nay, nay, (as we have found many do of late) or if he will be inflexible and not change his note with the times, he will be engaged into occasions of strife and controversies with others for worldly matters as oft as they change, which how inconvenient it is for a Minister of the Gospel to do, and how prejudicial it is unto his Profession, I leave you to judge.

The scandals which are given against the Gospel to those that are discerning, and perceive mens drifts in Preaching for Interests, are very hanious and hurful to the Truth, and to the Ministry thereof to discredit it: for by this means natural men become Atheists, for thereupon they count all Religion nothing else but a cloke of Hypocrisie; these practises stagger the weak also who are led with blind zeal to be engaged into Faction against their Brethren, and to maintain divisions, which overthrow the Churches Peace and Unity, and thereby subtil States-Men take advantages to lay snares before unwary Ministers who have more zeale then prudence, to entrap them, and make use of them for their own ends, and then when they have made them their hackneys, and serv'd their turns with them, they turn them away with neglect and contempt at the journeys end, because they deserve no better.

Now I knowing these things to be the natural consequents of Ministers intermeddling with State-matters, cannot think it lawful for me to come within the reach of these snares, and therefore must avoid the occasions thereof, and am willing to warn you of the same, whereof we see many examples before our eyes.

These are the chief heads of Reasons which have made me abstain from that way of Preaching which some have followed, and, as I conceive, these grounds which justifie my way to be unanswerable, so I never could find any solidity in those pretences which are alledged for the contrary practice.

For that which is pretended from *Ezech.* 3. 17 *to the* 22, *and* 33. *ver.* 7. That Ministers are made Watchmen, to give warning to the wicked, to warn them from their wicked way; and to the Righteous also, that they turn not from their Righteousness, is not otherwise to be understood but in cleer cases, wherein Gods Commandment is manifestly transgressed, and to be directed immediately towards the persons themselves, who are transgressors, to make them sensible of the guilt and danger under which they stand. But in doubtful cases, wherein there is no clear word from Gods Mouth, wherein the Magistrates actions may be mis-interpreted; wherein he pretends to walk by a just Rule; wherein his secret aim and intension, by a jealousie of State, is rather condemn'd than his Fact, and wherein he is not expressly dealt withal himself to convict his Conscience concerning the Iniquity of his Proceedings to rectifie it, but is cryed out upon before others, and censured before the multitude, who are not his competent Judges, (which is the practice of those that in the Pulpits have medled and do meddle with State-matters): I say in such cases, and in such a way of proceeding, no colour can be taken from

from the Watch-Office of *Ezechiel*, to warrant it: for look upon the Charge which he doth receive, and the way how he is to discharge it, and you will see that your practice is nothing like it. The Charge is, That the *Watch-man should hear the word at Gods mouth, and give the house of Israel warning from God*, ver. 17. This imports an express Commandment, and a clear transgression of the Commandment in those that are to be warned, and a peculiar Mission from God to give the warning: The way how this warning is to be given to the Wicked and to the Righteous, is by a particular Address, which the Watch-man was to make as from God unto themselves immediately. If the Ministers that meddle with State-matters will observe these Rules, far be it from me to condemn them; but if their arguing against the proceedings of those that are in places of Authority, hath nothing in it approaching unto this way, then I must be dispensed from following it; and I think it my duty to discover the irregularity of it, by testifying against it. If men will make themselves, through State-jealousies and evil Surmises against those that manage publick Affairs, Watchmen over their Rulers, when they are divided among themselves for State-interests, for the advantage of one Party, to blast and discredit another, and then pretend that they discharge the Watch-Office which is committed unto them, I shall leave them to answer it to the chief Shepherd of the Flock; for it becometh not me to judge another mans Servants, further than by putting them in mind of the Commands of their Master, which are undeniably his known Will.

But from the Contemplation of the Watch-mans Office over the Souls of the Flock, and their obligation to give an account thereof unto God, there is an Objection and Doubt which may be raised, thus: But what if I see my

Flock like to be led away (by the example of those that are in Authority, or the instigation of those that have Power) unto wicked and unjust courses, which are destructive to the true Religion, and the safety of the State; shall I not warn them of the danger in this case? I answer, Yes, you are bound to forewarn them of the danger which you think they are like to fall into, if the thing be evident and clearly a transgression of God's will. I say, you are bound to forewarn as well those that by their authority and power led others out of the way, as those that are led by them. Thus in cases of Idolatry and Oppression, the Prophets did address themselves directly to the Rulers of the people; they shewed them the undoubted Commandment of God, and their undeniable Practice opposite unto it, and in a case which evidently doth pervert the truth of Religion, and endanger the safety of the State; the Fact it self, and the unrighteousness thereof, is to be laid open before all, from the Word of God, and all are to be warned of the dangerous consequences thereof, which may be done in *Thesi*, leaving the *Hypothesis* and particular application to every mans judgment, to discharge his Conscience towards God therein; but now we have seen men that accuse those whom they would discredit before the Multitude, not to meddle with the matter in *Thesi*, but with the *Hypothesis* of their own coyning, upon conjectural appearances, charging Faults suspiciously, and by way of insinuation, wherein no strict examination none were to be found. He that insists upon the *Hypothesis* of a matter, to charge somebody with the guilt thereof, doth evidently shew that his aim is is not so much to rectifie the fault, as to make him odious, whom he chargeth with it; but he that handleth the *Thesis* of a matter, doth it to instruct and warn all Men of their Duty, that they may look to their ways.

They that were used to Preach of late at Court, for the generality calculate their Sermons for the Humour of the Prince, and lie digging for Texts in Holy Writ, on purpose to uphold some State-Interest; which, it may be certainly alledged, the *Sacred Author* never had so much as in his thoughts: and all this meerly for Church-Preferment. And such a one was that Parson, who to please the Humour of the Times, undertaking to prove the Excellency of Monarchy, took his Text out of *Judges* 17. *vers.* 6. *In those days there was no King in Israel.* And by this means they make themselves ridiculous: For there is always such an unlucky Fate attends that sort of People, which are called *Busie-bodies*, and Medlers with other Concerns than their own, that they are despicable even in common Conversation, much more in the Pulpit.

There is another pretence taken to colour this practice, from the Commandments which the Apostle doth give to *Timothy* and *Titus*: *Them that sin, rebuke before all*, 1 Tim. 5. 20. *Be instant in season, out of season, reprove, rebuke, exhort*, &c. 2 Tim. 4. 2. And, *Rebuke them sharply*, &c. *Titus* 1. 13. and such-like.

But, I conceive, that all these Directions are given to Pastors, only in reference to those that are immediately under the Pastoral Charge in clear Cases, wherein they are to deal with the Parties themselves immediately: it is therefore a great mistake, to apply them unto other persons who are not under their Pastoral charge, and in cases which are Mysteries of State, and not obvious to the cognizance of every one, and which are handled not before the parties themselves, but before others who are not capable to judge thereof, as the common people are. If we look to that which Christ did in this way of reproof towards the Scribes and Pharisees, *Mat.* 23. we shall see how these reproofs ought to be managed. First,

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it may be observed, that Christ came not to this sharpness with them till towards the latter end of his Ministry, after that he had in all probability dealt many times with them in a milder way, to make them sensible of their Duty: For it is said of him, that he did not break the bruised Reed, nor quench the smoaking Flax, that he did not strive, nor caused his voice to be heard in the streets, *Mat.* 12. 19, 20. whence we must conclude, that he never at first dealt with any man sharply, but gently always, but when he found these Scribes and Pharisees incorrigible, then lest the people might be seduced by their practices, he doth give them a necessary warning to preserve them from being perverted by the example of their Leaders, and reproves the open faults of their Leaders, in clear Cases convincingly before them. Secondly, he doth it in such a way which is without all exception. For he doth not intend to discredit them in their places, or blast their Authority towards the people, but establisheth it, commanding the People to hearken to them as they sit in *Moses* seat, *ver.* 2, 3. then he reproves them not behind their back to the People, but to their faces in the presence of the People. And lastly, he insists upon particular matters of Fact, which were undeniable, wherein he not only discovers their Hypocrisie, to convince them of it, but shews them the Duty which ought to be done; and warns them of the Judgment which is to come upon them if they neglect it. Now if the Ministers that meddle with State-affairs in the Pulpit would observe this way and method; their practice would be free from all exceptions; for if they can deal with those that manage publick Affairs, to rectifie that which they find opposite to Christianity, and amiss in them, first, by way of Counsel in private; and if afterward finding that private Admonitions profit not,

not, but that they perſevere in a courſe of State-hypocriſie, to endanger the ſalvation of others, whom they may ſeduce by their example from the ſincerity of the Holy Profeſſion: if (I ſay) in ſuch a caſe without prejudice to their juſt Authority, they can deal roundly and openly with them, to convince of the perverſneſs of their way, and to reclaim them from the errours thereof, this would not only be warrantable, but commendable: but how far this is intended by any, I leave to you to judge; and to the conſcience of thoſe that handle State-matters in their Sermons to determine between God and themſelves.

As for that which ſome ſay, that Men muſt not be luke-warm Neutraliſts, but zealous in the Cauſe of God and for the Publick good. I anſwer it is ſo; but we muſt alſo take heed, that we miſtake not the Cauſe of God, and that we make not our own partial Aims and private Intereſts, that which we call God's Cauſe: let God's Cauſe be ſtated as it relates to the Goſpel of Chriſt, let it be handled in *Theſi & Antitheſi*, as it reflects upon the Conſcience of all Men by the manifeſtation of the Truth; and let no perſonal Reproches, Inſinuations, Reflexions, and particular Worldly matters, to aſperſe any body, be mixed with it; and let it be held forth with all Spiritual Fervency from the Word; and ſo let it be recommended to Gods Bleſſing upon the hearts of the Hearers; but let us not call our own contrivements Gods Cauſe, nor humane Paſſions raiſed upon Jealouſies or Diſcontents, Zeal. Do we not ſee evidently that no party doth count any thing a publick good, but that which is for its own way: and that all its Zeal and Strength is ſpent, nor ſo much to advance the Intereſt, as to ſet up it ſelf over the adverſe Party and to caſt down every thing which is not for its own Intereſt: This is evidently all the Zeal of theſe times,

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viz. to ſtrive for power over others; and then to act by meer will according to power, againſt all that are found or ſuſpected to be oppoſites. And if not to be active in this way of partiality, or puſt up for the Intereſt of one againſt another, to have the Rule, be counted to be a luke-warm Neutraliſt, I ſhall confeſs my ſelf to be one of theſe, and yet I hope I ſhall never be found a Neutraliſt before God in his Cauſe, nor luke-warm toward the way of Truth and Peace, which is without Partiality and without Hypocriſie.

And as it ill becomes the Miniſtry to talk like Polititians and States-men in their Pulpits, ſo is it a thing altogether as undecent, to ſee ſo many Preachers of the Goſpel haunting and crowding the Parliament Lobbies, and Anti-Chambers of publick Lay-Aſſemblies, whiſpering here, and buzzing there, and as buſie as Bees. As if the Publick Affairs of the Nation could not be managed, without their having an Oar in the Boat. And yet no Rational Man can give any good Reaſon, why thoſe *Eccleſiaſticks* ſhould be ſo buſie and active in ſuch places as thoſe, unleſs it be to ſide with, or make Parties, and to beſpeak Friends for the carrying on ſuch or ſuch an Intereſt: which how ill it becomes them, they themſelves well know, only they follow the Deteriora. It would be a piece of Ill Manners, for them to believe that the Lords and Gentlemen now convened together, will not be as careful of the *Proteſtant Religion*, as they can be: Nor can they be thought to want their Directions. But if they hover and brood over their own worldly Intereſts and Advantages, 'tis an unſeaſonable Piece of double Diligence; as if they could not confide in the Wiſdom of thoſe Perſons whom the Nation has made choice of in this Exigence of Affairs, without their Intermedling and Diſturbing their Debates.

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The Clergy of *England* cannot but be deeply ſenſible, how wide a Gaſh the *Proteſtant Religion* lately received in this Kingdom, and how that both Houſes of Parliament are now met to ſoader up the Wound; what will the World then think, when they ſhall be the firſt that give the Interruption to ſo good a Work? The Church-of-*England*-men had moſt reaſon of all others, to be ſenſible of the Invaſions made upon their Priviledges and Properties, by their being turn'd out of their Colledges, while Popery began to ſit triumphant in the very UNIVERSITIES of the Nation; and they themſelves commanded to read a *Declaration*, to the Violation of their Conſciences. And is it fair for them to be the firſt that Quarrel, who are the firſt who receive the Benefit of the Application? Or are they willing to undergo the ſame Severities again, till at length they are Outed out of All?

The Clergy have the greateſt Advantage in this particular, that if they happen to be diſguſted at any thing, they preſently get up into their Pulpits, and in a State-Sermon ring the Bells backward, and then their Party come in. But at ſuch an unſeaſonable time as this, when *Ireland* lies a bleeding, when there was never more need of Union, when the laſt Efforts of a ſtrugling Enemy require our utmoſt Oppoſition, it looks as if they had no ſence of the Danger; that they from whom it was leaſt expected, ſhould be the firſt Obſtructors of all that is offered to ſecure both them and us: or at leaſt, that Popery and Slavery are no ſuch formidable things to ſome, who are now under another Profeſſion, as it is and ever will be to ſuch *Proteſtants* as are endued with a perfect love of Truth. Certain it is, that the Gentlemen of the Church of *England* are not ſo bigotted to their *Paſſive Obedience*, but that they can lay it aſide, in a Concern

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that touches their own Copyhold, as they did by their Refusal to read the *Declaration for Liberty of Conscience*; which makes it the less consistent with any Reason, why they should be so squeamish in the *Grand Affair* of the Kingdom. For where the Religion of a Nation lies at stake, it will be transmitted to Posterity as a very unkind Contention, to trouble the Progress of National Settlement with Disputes about the significations of Words. Good Authority has laid this down for a Maxim, *That Princes, from the time that they begin to break the Laws, and those ancient Manners and Customs, under which the People have been long govern'd, begin to lose their Soveraignty.*

Strada speaking of the Revolt of the *Low Countries* from the King of *Spain*, *It is not to be questioned*, says he, *but that same Liberty to which the People has been for a long time accustomed, if there be any Attempt to alter or diminish it, occasions fatal Commotions.* And Sir *Thomas Smith* tells us, *That it is the Parliament which gives Form of Succession to the Crown.* Besides, that the words of *Henry* the Forth, King of *France*, in *Thuanus*, were these: *Legis non Regis esse de regni Successione decernere.*

These therefore being the Maxims of Secular Politicks, conformable to the Laws and Statutes of the Land, and the Concessions of great Princes themselves, and such things wherein the Clergy have nothing to do to meddle, it is so much the more to be wondered at, that any Contest among them should be set on foot to interrupt the intended Provisions for the future Security of the Nation.

True it is, that it was a general Refreshment, and universally revived the drooping Spirits of the Nation, to see the constant Firmness of the Church of *England* Gentlemen in their Refusal to read the King's Declaration,

and their ſtedfaſt adhering to the Archbiſhop of *Canterbury*, and the reſt of thoſe worthy Suffragans, who led them the way, and confirmed them by their noble Example. Never were perſons in their eminent ſtation, ſo generally bewayl'd upon their Commitment, nor ever careſſed with louder Acclamations, or a more univerſal Joy for their Acquittal. Story will immortalize the Glory of that Action to all Poſterity. For indeed they may be ſaid to have given the firſt Check to the Inſulting Power of Popery at *White-hall*.

Of theſe Honours it cannot be ſaid, but that the reſt of the Miniſtry that mov'd in a lower Orb, had gain'd a great ſhare; and it was hoped that they would have continu'd under the ſame Conduct that inſpir'd them with their firſt Reſolutions. But it was not without the ſorrow and perplexity of many, to obſerve that Harmony of Temper, and Agreement of Reſolution, tending ſo much to the Good of the Nation, diſturb'd by the moody diſcontent of ſome men that ſeem'd to ſtudy more the Intereſt of the Common Enemy, than the Publick Welfare. There is no queſtion to be made, but that the Enemies of our Religion and Liberties, would be the moſt joyful People in the World, to ſee that there were among our ſelves any People ſo much their kind Friends, as to kindle Diviſions among thoſe Worthy Patriots who are now conſulting the Settlement of the Nation upon the laſting Foundations of Peace and Safety. But it would ill become thoſe who have acted hitherto ſo much to the ſatisfaction of the Kingdom, to be the firſt that ſhould ſave our Enemies the labour, and blow up thoſe Flames that ſhould put us into new Conflagrations, and diſturb that Great Work which is now carrying on to Reſtore this Nation to its ancient Luſter and Grandeur. All men know that Relapſes are worſe than the Diſeaſes themſelves.

selves. But for those that should be the *Samaritans* that should pour Balsam into our Wounds, to fester the mending Scars with new Corrosives, is so far from savouring of Christianity, that Morality would be ashamed of it. Besides, that it would be a Presumption in acting as it were against Heaven, by going about to disturb what Providence has hitherto so fairly brought about; which certainly could never happen from the Ministry, if they were kept within the bounds of their Function, and not deviate from the Precepts of their Lord and Master.

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